CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

EXTRACT FROM CHANNING'S SERMON.

(Continued from our last.)

II. Having thus stated the principles according to which we interpret Scripture, I now proceed to the second great head of this discourse, which is, to state some of the views, which we derive from that sacred book, particularly those which distinguish us from other Christians.

First. We believe in the doctrine of GOD'S UNITY, or that there is one God, and one only. To this truth we give infinite importance, and we feel ourselves bound to take heed, lest any man spoil us of it by vain philosophy. The proposition, *that there is one God*, seems to us exceedingly plain. We understand by it, that there is one being, one mind, one person, one intelligent agent, and one only, to whom underived and infinite perfection and dominion belong. We conceive, that these words could have conveyed no other meaning to the simple and uncultivated people, who were set apart to be the depositaries of this great truth, and who were utterly incapable of understanding those hair-breadth distinctions between *being* and *person*, which the sagacity of latter ages has discovered. We find no intimation, that this language was to be taken in an unusual sense, or that God's unity was a quite different thing from the oneness of other intelligent beings.

We object to the doctrine of the Trinity, that it subverts the unity of God. According to this doctrine, there are three infinite and equal persons, possessing supreme divinity, called the Father, Son, and Holy Ghost. Each of these persons as described by theologians, has his own particular consciousness, will, and perceptions. They love each other, converse with each other, and delight in each other's society. They perform different parts in man's redemption, each having his appropriate office, and neither doing the work of the other. The Son is mediator and not the Father. The Father sends the Son, and is not himself sent;—nor is he conscious, like the Son, of taking flesh. Here then, we have three intelligent agents, possessed of different consciousnesses, different wills, and different perceptions, performing different acts, and sustaining different relations; and if these things do not imply and constitute three minds or beings, we are utterly at a loss to know how three minds or beings are to be formed. It is difference of properties, and acts, and consciousness, which leads us to the belief of different intelligent beings, and if this mark fails us, our whole knowledge falls; we have no proof, that all the agents and persons in the universe are not one and the same mind. When we attempt to conceive of three Gods, we can do nothing more, than represent to ourselves three agents, distinguished from each other by similar marks and peculiarities to those, which separate the persons of the Trinity; and when common Christians hear these persons spoken of as conversing with each other, loving each other, and performing different acts, how can they help regarding them as different beings, different minds?

We do then, with all earnestness, though without reproaching our brethren, protest against the irrational and unscriptural doctrine of the Trinity. "To us," as to the apostle and the primitive christians, "there is one God, even the Father." With Jesus, we worship the Father, as the only living and true God.—We are astonished, that any man can read the New Testament, and avoid the conviction, that the Father alone is God. We hear our Saviour continually appropriating this character to the Father. We find the Father continually distinguished from Jesus by this title. "God sent his Son." "God anointed Jesus." Now, how singular and inexplicable is this phraseology, which *fills* the New Testament, if this title belong equally to Jesus, and if a principal object of this book is to reveal him as God, as partaking equally with the Father in supreme divinity! We challenge our opponents to adduce one passage in the New Testament, where the word God means three persons, where it is not limited to one person, and where, unless turned from its usual sense by the connexion, it does not mean the Father. Can stronger proof be given, that the doctrine of three persons in the Godhead is not a fundamental doctrine of Christianity?

This doctrine, were it true, must, from its difficulty singularity, and importance, have been laid down with great clearness, guarded with great care, and stated with all possible precision. But where does this statement appear? From the many passages which treat of God, we ask for one, one only, in which we are told, that he is a threefold being, or, that he is three persons, or that he is Father, Son, and Holy Ghost. On the contrary, in the New Testament, where, at least, we might expect many express assertions of this nature, God is declared to be one, without the least attempt to prevent the acceptation of the words in their common sense; and he is always spoken of and addressed in the singular number, that is, in language which was universally understood to intend a single person, and to which no other idea could have been attached, without an express admonition. So entirely do the Scriptures abstain from stating the Trinity, that when our opponents would insert it into their creeds and doxologies, they are compelled to leave the bible, and to invent forms of words altogether unsanctioned by scriptural phraseology. That a doctrine so strange, so liable to misapprehension, so fundamental as this is said to be, and requiring such careful exposition, should be left so undefined and unprotected, to be made out by inference, and to be hunted through distant and detatched parts of scripture, this is a difficulty, which, we think, no ingenuity can explain.

We have another difficulty. Christianity, it must be remembered, was planted and grew up amidst sharp-sighted enemies, who overlooked no objectionable part of the system, and who must have fastened with great earnestness on a doctrine involving such apparent contradictions as the Trinity. We cannot conceive an opinion, against which the Jews, who prided themselves on an adherence to God's unity, would have raised an equal clamour. Now, how happens it, that in the apostolic writings, which relate so much to objections against Christianity, and to the controversies which grew out of this religion, not *one word* is said, implying that objections were brought against the gospel from the doctrine of the Trinity, not one word is uttered in its defence and explanation, not a word to rescue it from reproach and mistake? This argument has almost the force of demonstration. We are persuaded, that had three divine persons been announced by the first preachers of Christianity, all equal, and all infinite, one of whom was the very Jesus, who had lately died on a cross, this peculiarity of Christianity would have almost absorbed every other, and the great labour of the apostles would have been to repel the continual assaults, which it would have awakened. But the fact is, that not a whisper of objection to Christianity, on that account, reaches our ears from the apostolic age. In the epistles we see not a trace of controversy called forth by the Trinity.

We have further objections to this doctrine, drawn from its practical influence. We regard it as unfavourable to devotion, by dividing and distracting the mind in its communion with God. It is a great excellence of the doctrine of God's unity, that it offers to us ONE OBJECT of supreme homage, adoration and love, one infinite Father, one Being of Beings, one original and fountain, to whom we may refer all good, on whom all our powers and affections may be concentrated, and whose lovely and venerable nature may pervade all our thoughts. True piety, when directed to an undivided Deity, has a chasteness, a singleness, most favourable to religious awe and love. Now the Trinity sets before us three distinct objects of supreme adoration; three infinite persons, having equal claims on our hearts; three divine agents, performing different offices, and to be acknowledged and worshipped in different relations. And is it possible, we ask, that the weak and limited mind of man can attach itself to these with the same power and joy, as to one *infinite Father*, the only First Cause, in whom all the blessings of nature and redemption meet as their centre and source? Must not devotion be distracted by the equal and rival claims of three equal persons, and must not the worship of the conscientious, consistent christian be disturbed by an apprehension, lest he withhold from one or another of these, his due proportion of homage?

We also think, that the doctrine of the Trinity injures devotion, not only by joining to the Father other objects of worship, but by taking from the Father the supreme affection, which is his due, and transferring it to the Son. This is a most important view. That Jesus Christ, if exalted into the infinite Divinity, should be more interesting than the Father, is precisely what might be expected from history, and from the principles of human nature. Men want an object of worship like themselves, and the great secret of idolatry lies in this propensity. A God, clothed in our form, and feeling our wants and sorrows, speaks to our weak nature more strongly, than a Father in heaven, a pure spirit, invisible, and unapproachable, save by the reflecting and purified mind.—We think too, that the peculiar offices ascribed to Jesus by the popular theology, make him the most attractive person in the Godhead. The Father is the depositary of the justice, the vindicator of the rights, the avenger of the laws of the Divinity. On the other hand, the Son, the brightness of the divine mercy, stands between the incensed Deity and guilty humanity, exposes his meek head to the storms, and his compassionate breast to the sword of the divine justice, bears our whole load of punishment, and purchases with his blood every blessing which descends from heaven. Need we state the effect of these representations, especially on common minds, for whom Christianity was chiefly designed, and whom it seeks to bring to the Father as the loveliest being? We do believe, that the worship of a bleeding, suffering God, tends strongly to absorb the mind, and to draw it from other objects, just as the human tenderness of the Virgin Mary has given her so conspicuous a place in the devotions of the church of Rome. We believe too, that this worship, though attractive, is not most fitted to spiritualize the mind, that it awakens human transport, rather than that deep veneration of the moral perfections of God, which is the essence of piety.

The following is from a sermon, entitled,—"A Reply to popular objections against Unitarianism," preached at Bristol, England, before the Western Unitarian Society, by the Rev. W. J. Fox.

ACTS XXVIII. 22.—"*For as concerning this sect, we know that every where it is spoken against.*"

How similar the fate of the original propagators and the modern revivers of the pure doctrines of Jesus! That Unitarianism and Christianity are identical, we have, at least, the evidence of their meeting with the same reception. Bigoted Jews and proud philosophers, crafty politicians and mercenary priests, combined to crush the one; and the other has been assailed by the mitred prelate and the unbeneficed dissenter, the narrow-minded sectarian and the contemptuous sceptic. Over their adversaries the Apostles triumphed, and the attacks of ours have been not feebly repelled. We have had, and we still have, champions capable of grappling successfully with the mightiest antagonist, and who, in the hard-fought field of controversy, move on conquering and to conquer. Safe, in their hands, is the precious deposit of religious truth from the assaults of learned adversaries; but if we consult utility, as well as victory, there is another class of objectors who demand our attention: there is an humbler, yet perhaps a wider province, in which it is required of us to plead the cause of liberal and rational opinions. To the poor was the Gospel first preached, and it is time that their faith should be brought back to its original simplicity. On them little impression can be made by metaphysical argument, deep research, or ingenious criticism. Such qualities confer upon the writings of our advocates a high degree of worth and influence; but it is a worth which they cannot estimate, an influence which they do not feel. The diffusion of Unitarian sentiments is impeded, not so much by the hostility of literary men, as by the operation of popular objections; of objections only formidable because they are prevalent, and only unrefuted because they have been disregarded. A brief review of these cannot be foreign to the occasion of our present meeting. The honorable and benevolent object of your society is to promote christian knowledge, and the practice of virtue; and you will regard with candour, even the feeblest attempt to co-operate with your labors, and further your designs.

First objection.—It is believed by many that Unitarianism is an unscriptural system; rather philosophical than religious; and either accompanied with the neglect, or supported by the perversion, of the sacred writings.

Three facts have combined to produce this impression; it is true that Unitarians appeal to nature and to reason, as well as to the scriptures; that their interpretations of some texts appear, at first sight, new and far-fetched;—and that there are passages in the modern editions of the New Testament, which they contend should be expurged as interpolations.

But these facts form no just presumption against the truth of our principles. If revelation be the word of God, reason also is his gift, and nature his work; and where has he forbidden the exercise of the one, or the contemplation of the other? Why do they exist, but that by the one, should be deduced from the other, proofs of his being, and illustrations of his character? As to interpretations of Scripture, the proper question is not whether they be, to us, new or old, but whether they be correct or false. Our Lord and his Apostles gave expositions of parts of the Old Testament, which were far from according with the prejudices of his hearers. The Protestant Divines, at the Reformation, advanced many commentaries on Scripture, widely different from those which had been long and generally received. And in general, whenever erroneous doctrines have long prevailed, erroneous interpretations must, of necessity, have become established also, and habit will make the genuine meaning of texts appear new, strange, and forced. Alterations in the sacred text, because it accords not with our notions, would be indeed disingenuous; but if, as we believe, in the course of ages some few corruptions have been introduced, the attempt to restore its purity is not disgraceful, but honourable.

The truth is, that Unitarianism is preeminently a scriptural system. We have the peculiar advantage of being able both to assert what we believe, and to deny what we renounce, in the clear, decisive, unperverted words of Scripture; and this privilege we share with none of our theological opponents. The doctrines which we hold, are the unity and paternity of God;—the inferior and subordinate nature of Jesus Christ; that holiness alone is essential to salvation; and that the divine government is paternal, not tyrannical and vindictive. Not only is it possible to express these sentiments in scriptural language, but it may safely be affirmed, that in no other way can they be so well expressed:—"*To us there is but one God, the Father. There is one God, and one mediator between God and men, the man Christ Jesus. God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.*" This mode of stating our opinions is not new; may it never become obsolete! It places us on high vantage ground above our opponents. Vainly will they attempt to follow us; for where, from Genesis to Revelation, can be found an assertion, that in the unity of the divine essence there are three divine persons? The doctrines which we oppose are, a plurality of divine persons; the omnipotence and independence of Christ, and his equality with the Father; the natural and total depravity of man; the transferrable nature of sin and righteousness; and the vindictiveness of divine punishment. How can we more strongly utter our denial, than by the following quotations? "*Thou shalt have no other Gods before me. I can of mine own self do nothing. All power is given unto me. The Father is greater than I. Of such* [little children] *is the kingdom of heaven. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. Every man shall bear his own burden. God will not always chide; neither will he keep his anger for ever. He is not willing that any should perish, but that all should come to repentance.*" That system cannot be called unscriptural, which needs no other language than that of the sacred volume for its strongest assertion of every peculiar tenet, and its most solemn protest against the opposite notions. This fact ought not lightly to be passed over. Is it possible that the Scriptures should have been so written as to affirm, in terms clear and express, all the errors of a damnable heresy? So as also to deny, in terms clear and express, the doctrines, whose belief is essential to salvation? It cannot be; the supposition would transform the revelation of a God of truth and mercy into a snare to entangle us in error and destruction. When the minds of men shall be roused to reflection, how will this charge recoil on those by whom it has been advanced! Calvinism is indebted to metaphysics, and bad metaphyics, too, for some of its first principles.—Witness its curious hypothesis of two natures in the one person of Christ, in one of which natures there are three persons. This is not Scriptural. It is an artificial expedient to reconcile opinions and texts which must ever remain at variance. Witness also its deduction of the infinity of sin, from the infinity of the Lawgiver; and its complicated doctrines of federal responsibility, vicarious suffering, and transferrable merit, which involve assumptions respecting the nature of God, of man, and of virtue, founded not on Scripture, but on the barbarous and obsolete speculations of Schoolmen, and become prevalent through forgetfulness of the apostolic caution,—"*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*"

BRIEF HINTS TO PARENTS.

The inquisitiveness of Children.—"One of the distinctive qualities of our nature, is the principle of curiosity. The disposition to pry out the *how* and the *why*, is sometimes seen from the very cradle; and is always to be regarded as an auspicious token; it being in fact the germen of all future improvement; the genuine bud of intellectual fruit. Nor is it scarcely conceivable, how great advantage might be taken of such a toward disposition, were it under the constant management of superior skill united with patient industry. But, in the nurture and training up of children, this important particular, is, for the most part, overlooked, and their early curiosity either damped or misdirected. And in this way many are made dullards, or frivolous, who might have been shaped to intellectual excellence."

Children come into a world, where, to them, every thing is new and strange; a world, of which, and of all therein, they are utterly ignorant. And how do these newly-born citizens of the world act; Why just as persons come to years, would act under like circumstances. God hath given them an appetite for knowledge, and they seek after it with ardency. *What is this? What is that made for? How is it done, and why is it so?* These, and scores of similar questions, are asked by children, and to *them* the information they inquire after is material, though their questions may seem trifling in the eyes of those to whom the things were long since known.

Were their inquiries properly encouraged, it would lead them to think for themselves; it would put them upon the exercise of their reason, as well as of their memory. At the same time, if there were observable in them a forward pertness, or any real impertinence, it might easily be checked without damping their curiosity.

I have seen fathers so stately and stern, that their children scarcely dare speak to them, and much less familiarly to question them. And I have seen schoolmasters who would requite the familiar question of a little pupil, with a frightening frown, if not with a hard blow. Thus the young mind is pinioned, and then bid to soar.

At this uninformed period of life, children are not only inquisitive, but ready to believe every thing they hear. And if parents are deficient in giving them the information they are seeking, they naturally endeavour to gain it from others. And thus incorrect, if not dangerous, ideas may be, and doubtless often are, infused into their unsuspecting minds.

Christian Register.

BOSTON, FRIDAY, DECEMBER 12, 1823.

It will no doubt be as gratifying to our readers, as it is to us, to learn that our old correspondent, "JOTHAM ANDERSON," is beginning to favour us again with his interesting "recollections." Any one will be well paid by a re-perusal of the preceding chapters. The last was published July 13th; that and the two immediately preceding furnish a very striking and instructive illustration of the unhappy influence of Calvinism upon an ingenuous and sensitive mind. An influence, which, in too many instances, proves fatal we fear, not only to the present virtue, usefulness, and comfort, but to the future well-being and peace of those who are early imbued with its principles. It is consoling to believe, as is happily illustrated in the 16th chapter, that the interpretations of scripture, and the views of the character and government of God which we embrace, have power to bring back the victims of Calvinism, even from the coldness and misery of infidelity, and restore them to the warmth and the cheering hopes of the pure and holy faith of Jesus.

Dr Worcester's Sermons.

Our readers will recollect that in the last number of the Register we inserted a communication, in which it was intimated that the fourth sermon in the volume now alluded to appeared to have been borrowed from the Christian Observer. To show that the suggestion was not unfounded, the writer referred us to vol. x. p. 140 of the Christian Observer. Not having at hand the volume referred to, and from our knowledge of the author of the communication, placing entire confidence in the general correctness of his statement, we neglected, at the time, to make a personal examination of the coincidence he named. In consequence, however, of an anonymous communication since received, in which we were informed that nothing could be found on the page referred to, which could justify the intimation of our correspondent,—we have been led to examine for ourselves. We find that the coincidence spoken of is found on page 150 et seq., not 140, as our correspondent states. The edition we examined was published in Boston, in 1812. Our correspondent probably referred to an English edition. The coincidence begins about the middle of the 56th page of the volume of Sermons,—and on the last line of the 149th page of the 10th volume of the Christian Observer. The general heads of the discourse will be found almost verbatim in the Christian Observer, as will also the whole body of the discourse, from the first division on page 56, to the end of the first paragraph on page 62. There are, indeed, occasional additions, omissions, and variations; but the main body of the sermon is substantially the same—not only in ideas, but in its words and sentences—as the Essay in the Christian Observer.

We have been led to speak thus particularly on the subject, not from any feelings of disrespect to the author of the sermons, but for the purpose of having the subject fully and fairly understood. For ourselves we do not perceive any thing criminal in having such a sermon in manuscript. It was, no doubt, a useful sermon, and probably the more so, from being the product of two minds, instead of one. The principal subject of regret is, that it should have been *published* as an original sermon of Dr Worcester. And its publication seems to us to have been quite unnecessary, as he undoubtedly left a sufficient number of able original manuscripts, to fill a respectable volume. The principal use to be made of this unfortunate circumstance is, to impress on the minds of the editors of posthumous works a sense of the responsibleness of their undertaking, and the obligation of extreme caution in their selections.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAPTER XVII.

How like a dream is the life through which I have passed! How many of its events seem so like truth blended with fancy, that I can hardly remember what has really taken place, and what I have only imagined! Much would I fain recal to my recollection, which eludes me like the flitting visions of the morning sleeper, who desires to bring back what seemed so delightful. Thus indistinctly are the joyous and delightful scenes of life present to my mind; little of my pilgrimage is in clear and bold relief, except the sorrowful and distressing passages. These come up as if they were but yesterday, and throng the chambers of my memory, as the dark dreams of terrifying monsters and wandering among precipices and tombs are wont to be visible to the waking hours of him, whose pleasant dreams cannot be recalled. So true is it, that

"*Life 's a dream, an empty show.*"

As I totter on the verge of eternity, I begin to awake from it. Oh that the assurance of the holy Psalmist might be mine—"I shall be satisfied, when I wake, with thy likeness." It will more than repay the uneasiness of my troubled slumbers, and enable me to add, with the rapturous expectation of holy faith,

"*But the bright world to which I go,*
Hath joys substantial and sincere—
When shall I wake, and find me there."

The life of the village pastor, though he have no family, is not solitary. His people are his family, their interests are his, and in sympathy with their fortunes and feelings, he has all that exercise of the various affections of the heart, which in other men are confined by the claims of nature and kindred. To me, alas, these were denied. The wife of my early love was torn from me, ere we had been long united, and the only child she had given me soon followed her. They rest together in peace, and wait my coming, amongst the angels of heaven.—But I was left alone. I might have joined myself again to one who was worthy to be a companion to my departed saint; but she also was too pure for earth, and was removed to early bliss. Thus God left me alone;—and yet I could reverently say, with my Master, "I am not alone, for the Father is with me." But earthly companion and friend I had none. There was no bosom on which I leaned, no heart that responded to every beat of my own, no serene and tender eye to look smiling encouragement when I was timid and desponding, no soothing voice to welcome and cheer me when I was weary. This was the yoke appointed me to bear—few can imagine how heavily it has weighed me down. No one needs like the minister of the gospel, the comfort and refreshment of domestic life—where he may retire from the agitations, anxieties, and trials, which in so many forms and in such harassing succession crowd the path of a faithful ministry,—and throw off the burden in the society of confidence and love. To no man is the privation so great, and by none the want so irreparably felt. None could feel it more than myself.

The manner of my life and the habits of my ministry have been in a great measure fashioned by this solitariness of my condition. The affections which were not engrossedby a family, were extended to my people, and the chasm in my heart was filled, as far as it was possible, by the interest I took in their welfare and improvement. This produced a greater devotion to the pastoral duties of my office, than I could otherwise have paid. And if I have ministered any good in this world, it has been through this channel. So far, then, Providence has permitted me to learn the design and see the fruits of his chastisement even on earth.

To perform well the pastoral duties, is the most trying and difficult of the ministerial office. Little do the people think, who are so ready to complain of the remissness and negligence of their minister, how laborious and anxious is the task of visiting from house to house, to bear the necessities of all in mind; and address the seasonable word to all;—to rejoice with those who rejoice, and weep with those who weep—to counsel, to instruct, to bear with folly, to be patient with the ignorant, to be meek with the impertinent, and become all things to all men. —It were comparatively easy to sit in the quiet study, reading what others have written, and writing for the sabbath; but to go forth, and meet wisely all the various exigences of all the various classes of the people, demands a toil and anxiety of mind, which no enterprise can exceed, and to be successful in which requires a discretion and perseverance given to few.—Why is it that the people are so ready to aggravate these difficulties by their complainings and murmurings; and that so few have the kindness to make candid allowances, and to impute seeming negligence and error to any thing but a bad motive.

But as this is the most difficult, so it is by no means the least useful of his duties. And having been driven to a more diligent attention to it by the circumstances I have named, I have found it not destitute of the highest satisfactions. If I were writing the history of my life, its incidents would be furnished by my parochial intercourse with my flock; and they would want neither interest nor variety. How many scenes have I witnessed of the deepest interest and full of instruction! Some of them still dwell vividly on my mind; and who can say that it will not prove more than an old man's amusement, if I record some of them in the following chapters?

The following communication is inserted with much cheerfulness, as, from a personal acquaintance with the work alluded to, we have received very favourable impressions of its character.

For the Christian Register.

New Hampshire Collections and Monthly Literary Journal.

MR REED.—I doubt not that many of your readers would patronize this publication, were they only acquainted with its claims to favour. It is published monthly, at $2.00 per annum; and will rank with the most useful and interesting periodical productions of our country.—Its principal object is to collect the interesting fragments of American history, which have hitherto been overlooked; and from number to number are continued the Ecclesiastical Annals of that state. The work also contains literary and miscellaneous articles, which indicate the good taste and industry of its editors. From a constant perusal of it, during the two years it has been published, I am of opinion that most persons, who are in the habit of reading, would consider the two dollars a year paid for it, well spent. Messrs. Richardson & Lord of this city are agents for the work.

For the Christian Register.

On Sunday evening last, the Female Fragment Society of Lynn held their anniversary in the Second Congregational Church. The house was crowded with spectators. A well written, sensible, and judicious discourse was delivered on the occasion, by the Rev. Mr COLMAN, and a handsome collection taken in aid of the benevolent objects of the Society.

This Society has been lately instituted, and promises to be productive of much good. It is composed of a large number of respectable females belonging to the town. The object of their association is, by collections among themselves and others, of money and clothes, to administer to the wants, and mitigate the sufferings of the poor and destitute. Such an example merits the highest commendation. Engaged in these benevolent offices, they cannot fail of the smiles of Heaven; and their reward will, we trust, be commensurate with their faithful exertions in the cause of virtue and humanity.

Lynn, December 10, 1823.

FEMALES IN THE HOUSE OF CORRECTION.

NO. II.

MR REED.—Since the establishment of the *Penitent's Refuge* in this city, fifty-nine females have been admitted on making personal application to the Directors, or to the Clergymen who officiate at the institution, and the following statement is the result:

Died at the Refuge	- -	4
Dismissed for misconduct	- -	3
Eloped	- - - 15	
(Of which number returned)		3—12
Sent to the Almshouse, sick	-	8
Restored to friends, or placed in service,		24
		—
		51
In the house, at present,		8
		—
	Total	59

Although, from the proportion of those restored, the success of this institution does not appear to have been equal to that of the London *Magdalen Hospital*, yet it is an important fact, well ascertained, that of the number reconciled to their friends, or placed in reputable service, TWENTY-TWO now remain, and *no instance* is known to the directors of either of the twenty-four having resumed their vicious career. And the reasons why the experiment has not, apparently, been as successful here as in London, are probably these; first the want of a house equally secure, to guard against *elopement*, and secondly the fact that a greater number have died here, in proportion to the number received, than in that city.

The employment of the inmates is *spinning, sewing, knitting, &c.* They hear preaching on Sunday and Tuesday evenings, besides other moral and religious instruction. There is a small library of religious books for the use of the inmates. Whenever punishment is inflicted, it consists in solitary confinement. Applicants, on admission, promise to remain one year, at least; to obey the rules and regulations of the institution; and should the inmates elope, or return to their former course of life, they render themselves liable to the Institution for their expenses during their abode in it.

Having taken a brief view of the Asylums, known to the writer, for the class of persons in question, it is now proposed to notice the arguments for and against such institutions. And first the idea of VENGEANCE to be visited by society upon its vicious and criminal members, is exploded by enlightened nations, and the humane policy of aiming to *reform* culprits is recognized by our statutes and penitentiary systems. It is true society has made slow progress in this moral revolution. Our *theory* even is imperfect, and sad to relate our *practice* is far in the rear of the speculative improvements adopted. As it respects unchaste women, there are many persons who would do nothing either for their reformation or punishment. These persons, whose moral code is an imperceptible advance from refined heathenism, and who are totally insensible to the obligations of Christianity, consider harlotry as an intergral part of the fabric of society. They would even tolerate it as a safeguard of virtue, as keepers of untamed animals would protect their own lives by sacrificing the lives of other human beings to appease the voracity of those furious beasts. I can accord with these philosophers only so far as to allow that this vice cannot be entirely abolished, but like wars, and other crimes, is inseparable from the human condition. Is this a reason for *tolerating* depravity and licentiousness? By no means. If prostitution must continue let it not be suffered to obtrude its shamelessness, outraging the laws of God and man.—Rather let it hide its head, and have its apologists only it the vicious who delve into its recesses. There are others who deem the experiments for lessening the number of abandoned women, utopian. If you withdraw a given number, say they, from the abodes of infamy, the same causes which first placed them there, will soon fill with other inmates, the chasm which their removal has left; and thus more evil than good may be done. Were it true that for every hundred females rescued from vice the same number were, by artifice and temptation, plunged into infamy, the one as a necessary consequence of the other, it would certainly be prudent to wink at the existing evil. The reformation embraces but a part, but the ruin would be inevitable upon a continually increasing number. But there is a short and conclusive answer to such specious reasoning, as it has been well observed that if the demand creates a supply, as is alleged, the supply assuredly creates a demand. The multiplication of abandoned women serves to corrupt the other sex; one seducer ruins an individual, and she an hundred. To both of these opposers to Asylums for penitent females the voice of JESUS, who well knew the nature, and powers of men may be addressed. He inculcated the obligations, and of course the practicability of moral purity upon his followers. His precepts, and his example, are sufficient arguments to the point. Mankind are not *necessitated* to impurity; men *may* live pure; prostitution is equally unnecessary and wicked. Should any pay greater deference to the authority of *human* moralists they may learn from the counsels of sages that impurity wages war with happiness in *this* world, and *that no man who has addicted himself to impure gratifications ever experiences the highest share of domestic felicity in married life.*

But I return, with satisfaction, to the objections offered by *Christians* to these benevolent enterprizes. There are persons, imbued with the spirit and principles of Jesus, active and wise philanthropists, who *doubt* the advisableness of attempting any thing for the reformation of impure and guilty women. Though in the sight of God distinction of sex does not abate or increase the guilt of sin, yet human society has annexed fearful sanctions to female virtue; an unchaste female is considered an outcast, and the restoration of such an one, to the height from which she had fallen, would lessen the sanction, which

"*Like a guard angelic placed,*"

restrains females from sacrificing their ALL in this life. And is it so, that disciples of Jesus Christ, would *pass by on the other side*, and refuse to guide the wanderer who seeks the fold of the Shepherd of Israel? Did not Jesus exhort all to repentance, and point to publicans and *harlots* as trophies of his spiritual conquest? Thus much for *example;* let us attend a moment to the *argument.* A large portion of these women are involuntarily vicious. They have been seduced, under promise of marriage, in seasons of peculiar temptation, or by diabolical artifice and stratagem. They did not enter upon a life of prostitution from reflection and calculation. Far from it; their affection has been misplaced and abused; they have been wickedly forsaken, or criminally beguiled; they have been cast off by seducers and relations and almost forced to tread the path of infamy for daily bread. The idea of a Penitent Refuge never crossed their minds. Neither, let it be remembered, do penitence and reformation restore the guilty woman to the virtuous eminence from which she fell. The pity of society, the condescension of the good, a sufferance to live with the respectable, a timid self-accusing and broken spirit, are what await even the reformed. There is nothing in their vicious carreer, their long and laborious seclusion, their mortification when restored, to allure the youthful of their sex to fall from purity in the belief that they also shall be redeemed from vice, and enjoy the satisfactions and rewards of virtue.

Is it thought that the Refuge will be used as a *temporary* resort, when disease, debt, or spasmodic penitence, affected the sufferer? An effectual guard can be placed against such abuses of the scheme. It is a fundamental rule, at these Institutions, that only the *healthy* shall in any case be admitted; the laws of the land cannot protect the debtor (would that debts incurred by prostitutes to the keepers of infamous houses were void in law!) and the utmost vigilance is used to prevent an inmate from quitting the Asylum until a long course of good conduct has *tested* the truth of her reformation, and she can be safely trusted in society. There can be nothing alluring to the hypocrite in two or three years of seclusion, in plain attire, simple food, daily labor, constant and watchful superintendence, in punishment by solitary confinement. These principles of the Asylum would be *known* to these persons; they would apply with a FULL KNOWLEDGE that these vigorous rules would be enforced; and seldom, indeed, would they be encountered by one who was not weary with sinful pleasure, and seriously bent on reformation.

Some, who acknowledge that it is a solemn duty of society, to attempt something, in behalf of these outcasts, when they are discharged from prison, are of opinion that *only* those in the House of Correction should be admitted to the benefits of the Refuge. *Why* shall the most guilty be candidates for public concern more than those less iniquitous? Shall the road to the Asylum necessarily be the abodes of wickedness, the Police Court and the Jail? Must the young female, just entrapped by a procuress, lately abandoned by her seducer, early forsaking the haunts of pollution, be refused admittance, when the more wicked and corrupt are welcomed? Besides, a good Refuge would be in fact a House of Correction, in all respects, except its walls and its gloom.

Society seems not to have half performed its duty to culprits when it secludes them from liberty, trains them to daily labour, and permits the official instruction that is allowed. With a suitable edifice, proper rules and regulations, regular worship and sabbath instruction, a public Penitentiary can effect but a *partial* reformation. It is not expected that the directors and officers of a State Prison, or a jailer and his assistants, engrossed with official duties, burdened with the surveillance of hundreds of culprits

and the oversight of their employments, can devote the requisite time and care to the moral and religious instruction of the inmates. Neither their number nor their *primary* avocations would permit, even if they possessed the disposition. No: the counselling and teaching of each individual, the zeal, patience, sympathy, that are requisite, can be had only in voluntary and gratuitous efforts; from those who seek their reward in doing good to the souls as well as bodies of their fellow-men, and in promoting the best interests of society. Private associations are alone competent to accomplish these objects, and the labour and perseverance that are *bestowed*, instead of those that are purchased, can only achieve the desideratum of moral reform.

Besides, the duties of these voluntary agents would not *cease* with the legal restraint. They would act as sponsors to the reformed, seeking reputable employment for them, and *recommending* them to service. This is an important relation in which they could stand to the community Who would receive as a domestic a woman from the abode of impurity? Who would employ the recent inhabitant of a jail or state prison, unrecommended, or recommended only by the superintendent? Surely the value of institutions which befriend the penitent, and in due season award the recompense of sincere and persevering reformation, by recommending the reformed, must be appreciated by the reflecting, virtuous, and enlightened.

I do not know as a higher authority can be cited, of the utility of such Asylums, than that of COLQUHOUN, an experienced and judicious magistrate of the city of London. Among the establishments suggested to prevent the corruption of morals, he recommends "an asylum or place of industry, for poor, indigent male outcasts, discharged from jails after punishment, and another for *female outcasts*, discharged from jails; and miserable, forlorn *prostitutes*, who are willing to work for their subsistence, but unable to find employment, on account of the loss of character."

Does any one still doubt the expediency of these penitentiaries, if discreetly managed?—Is the evidence of the success of those in Great Britain, and that in this city, inconclusive?—Is there no weight in the arguments offered?—Let me direct the objector's attention to another, a living example of the beneficial effects of discreet and persevering exertion on the minds and hearts of the depraved. I allude to the quakeress, Mrs. FRY, of London, a second Howard, who by local exertion at Newgate, and itineraries through the united kingdom, has performed wonderful reformations, and made her name illustrious as a benefactor of the human race. The prison of Newgate, formerly a sink of pollution, where filth, blasphemy, brutality, intemperance and vice of all kinds reigned triumphant, has been reduced, by Mrs FRY's exertions, to cleanliness, order, sobriety, quietness. Moral and religious instruction is now received with gratitude, and the wards of the prison resemble the quiet habitation of industrious and contented inmates of a private abode. The persons, on which this moral influence has been exerted, were not the *young* in iniquity, but the veteran prostitute, who had sacrificed her youth in illicit commerce, and devoted her after life to felony. If suasive exertions can be so eminently successful with the hardened of this class, certainly similar benevolence must be employed more happily on the young in guilt.

Is it asked, how an institution for such purposes should be conducted?—It may be observed that it should be under the management of *matrons*, assisted by an able committee of men; that these officers should have experience, respectability, and age; that the institution should be retired, the inmates to live in seclusion; that daily labours be performed calculated to improve the health of body and mind; that agreeable associates should pervade the whole establishment; *gloom*, in the edifice, arrangements, and instruction be sedulously avoided; that the inmates should not be recommended to service under a less trial than two or three years; that religion be presented more in the way of example than precept, and by connecting it with all the duties and employments of the institution. The grand secret of Mrs Fry's success is KINDNESS. She co-operates with the subjects of her benevolence, interesting them in "working out their own salvation," and seeks to save the soul as well as to reform the conduct.

If to the object thus recommended to public consideration, there be added a preventive, in the passage of a law by the Legislature, authorizing the Mayor and Aldermen to send back, *to their native towns*, all depraved females who may be apprehended and convicted of lasciviousness, the most salutary consequences will result. The terror of exposure, of being publicly remanded to the place of their nativity, would prevent so many young women coming to this city to secure themselves from the notice of their acquaintance in their vicious career. This measure, it is believed, would protect this city from being so thronged with infamous women; and to the same extent, would save punishment and efforts to reform the guilty. While, in the first place, society takes all legal and efficient means to *prevent* crime, let us not be insensible to the obligations of converting the sinner "from the error of his ways;" let us refrain from expressing contempt, or breathing vengeance, towards deluded, seduced, and unhappy female delinquents, remembering the condescending deportment of our Saviour toward such persons, who, in the sight of God, may be superior to the proud and self-righteous; let us make the *experiment*, in this city, of a Refuge, on proper principles, under wise conduct, and thus uniting private exertions with the duties of our excellent city anthorities, in purifying our moral atmosphere from those infamous exhibitions of vice and lasciviousness which have afflicted the virtuous among us, and dishonored us in the estimation of those who have been called to witness the great contrast between the intelligence, sobriety, and purity of our institutions, habits, and manners, and the disgusting profligacy of a portion of our population.* S. A.

* See *Buxton on Prison Discipline*; Colquohoun, *Treatise on the police of the metropolis;* Gurney on Prisons; *Life of Thomas Scott*; Lock Hospital; Constitution of *London Female Penitentiary;* Letter respecting Mrs Fry, in *Christian Disciple* for Sept. and Oct. 1823.

THURSDAY LECTURE.—DEC. 11, 1823.

Text James iv. 17.—*Therefore to him that knoweth to do good, and doth it not, to him it is sin.*

CORRECTION. *In our last paper, article Thursday lecture, in that part which notices its suspension in Boston every other week, to give place to another lecture in Cambridge, on the alternate Thursday, for* 1734, *read* 1634.

GENERAL INTELLIGENCE.

EIGHTEENTH CONGRESS.—On the first inst. agreeable to law, *quorums* of the Senate and House of Representatives assembled at Washington.

In the Senate, Mr Gaillard was appointed President, *pro tempore.*

In the House of Representatives, the Hon. Henry Clay was elected Speaker, he having 139 votes, and the Hon. P. P. Barbour, the only other candidate, having 42.

The House voted to meet each day at 12 o'clock, until otherwise ordered.

The President's Message was communicated to both Houses, at 12 o'clock on Tuesday the 2d inst. As this is an interesting and valuable document, we have attempted to give a brief outline of its principal features.

The first, and a part of the second paragraphs we give entire.

"*Fellow Citizens of the Senate and House of Representatives:*

Many important subjects will claim your attention during the present session, of which I shall endeavour to give, in aid of your deliberations, a just idea in this communication. I undertake this duty with diffidence, from the vast extent of the interests on which I have to treat, and of their great importance to every portion of our Union. I enter on it with zeal, from a thorough conviction that there never was a period, since the establishment of our revolution, when, regarding the condition of the civilized world, and its bearing on us, there was greater necessity for devotion in the public servants to their respective duties, or for virtue, patriotism, and union in our constituents.

Meeting in you a new Congress, I deem it proper to present this view of public affairs in greater detail than might otherwise be necessary."

The Message as is here intimated is unusually long. After speaking of the importance of having the Representatives of the people made fully acquainted with all the important affairs of the nation, in order to the faithful and successful discharge of their duty to their constituents,—he proceeds to notice particular circumstances connected with the interests of the nation.

The commissioners respecting the boundaries between Great Britain and the United States having disagreed, it has been thought expedient to determine the subject by amicable negotiation and treaty, instead of referring it, as proposed, to a friendly power. A negotiation has been opened with the British Government for this purpose.

The negotiation which has been long pending with the French Government, respecting indemnity for seizures and confiscations of our property, during the late wars, has not yet produced its intended effect.—A minister is to be immediately appointed to proceed to France, and resume the negotiations on this and other subjects.

Measures are in train between this Government and the Emperor of Russia and also between him and the Government of Great Britain for amicable adjustment of any difficulties in relation to the rights and interests of the respective countries on the N. W. Coast of America. The President closes his remarks on this subject with the following paragraph.

"In the discussions to which this interest has given rise, and in the arrangements by which they may terminate the occasion has been judged proper for asserting, as a principle, in which the rights and interests of the United States are involved, that the American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European powers."

After speaking of the measures for the adjustment of certain claims under the decision of the Emperor of Russia, and alluding to measures that had been taken for the more perfect abolition of the Slave Trade, the Message then alludes to the subject of *Privateering*, and cites the example of France in her late war with Spain, in favour of the entire abolition of private war on the sea. Instructions have been given to the American ministers in France, Russia and Great Britain to make proposals to their respective Governments to cooperate with the United States in an attempt in all future wars to prevent private depredations on commerce.

No intelligence has yet been received from the ministers appointed to the South American Governments. The minister appointed to Chili will sail soon. A minister will also soon be appointed for Mexico.

The condition of our finances is represented as quite encouraging.

The organization of the army is at present in a state of great perfection.

The fortifications for which monies have been voted are regularly progressing.

It is recommended to Congress to give further attention to the subject of effecting a uniformity in the organization of the militia of the United States.

The operations of our navy in the West Indies have resulted, in a great degree, in the suppression of the piracies that have been practised in that region.

It is suggested whether it be not expedient to institute higher grades of office in our naval service.

There are five thousand two hundred and forty Post Offices in the Union, and the mail is now regularly transported on routes amounting in extent to eighty-five thousand seven hundred miles. The expenses of the Post Office establishment during the first half of the present year amounted to about 55 thousand dollars more than the income.

A review of the tariff is recommended.

It is also recommended to consider the expediency of appropriating money to join the waters of the Chesapeak and the Ohio by canal.

The Message contains also a strong expression of good wishes for the success of the Greeks. We give the paragraph as it stands in the Message.

"A strong hope has been long entertained, founded on the heroic struggle of the Greeks, that they would succeed in the contest, and resume their equal station among the nations of the earth. It is believed that the whole civilized world takes a deep interest in their welfare. Although no power has declared in their favour, yet none, according to our information has taken part against them. Their cause and their name have protected them from dangers which might, ere this, have overwhelmed any other people. The ordinary calculations of interest and of acquisition, with a view to aggrandizement, which mingle so much in the transactions of nations, seem to have had no effect in regard to them. From the facts which have come to our knowledge, there is good cause to believe that their enemy has lost forever all dominion over them: that Greece will become again an independent nation.—That she may obtain that rank, is the object of our most ardent wishes."

After some appropriate remarks on the character and policy of the European Governments, the Message proceeds to speak of the possibility that the Allied Powers might extend their principle of interference with Governments that differ from them, to South America. On this subject the Message contains the following sentiments.

"We own it to candour, and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere, as dangerous to our peace and safety. With the existing colonies or dependencies of any European power, we have not interfered, and shall not interfere. But, with the governments who have declared their independence, and maintained it, and whose independence we have, on great consideration, and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner, their destiny, by any European power, in any other light than as the manifestation of an unfriendly disposition towards the United States."

The Message closes with an allusion to the wonderful progress of our country, since our independence, in population, and every species of improvement, and of the increasing strength and respectability of our government and nation, and suggests the duty of the most assiduous efforts to perpetuate our happy institutions.

A Baltimore paper asserts, that the Hon. Mr Brown, U. S. Senator from Louisiana, will succeed Mr Gallatin as Minister of France.

CITY IMPROVEMENTS.—It appears by the proceedings of the City Conncil, that some important improvements are contemplated about the Fanueil-Hall Market. A committee has been appointed to open a negociation with the proprietors of land adjoining the Market, in relation to their uniting in some general plan of improvement.

MUNICIPAL COURT.—At the November and December terms of the Municipal Court of this city, seven persons were sentenced to hard labour in the State Prison. The terms for which they were respectively sentenced were as follow:—William A. Curtis, 2 years—Belcher Ford, 3—William L. Buckall, 4—Josiah Veazie, Jr. 5—John Thompson, 8—Edward Connel, 10—and Silas Holden 15 years. Four persons were also sentenced to hard labour in the House of Correction for various periods,—one, a female, for 5 years.

On the 1st inst. all the Captains of the Engine Companies of this city resigned their respective commands, probably from dissatisfaction with the late city ordinance, respecting compensation. As most of the members of the different fire companies "did not accept the late city ordinance," the several Engines were resigned.

In this exigency the Mayor with great promptness put the different Engines under the care of the Aldermen, who soon reported that a sufficient number of citizens had volunteered their services to take charge of the engines till regular companies should be organized. So that ample provision was at once made for the safety of the city.

The city authorities have not altered their ordinance in relation to the Engine Companies, but have given notice, that they will receive applications for for the nomination and appointment of Fire-Enginemen according to law.

It is with much satisfaction that we have noticed the honourable mention that was made in a late number of the Centinel, of the conduct of the people of Eastham, on Cape Cod, in relieving the distressed shipwrecked crew, and saving the cargo of the brig *Massachussets*, lately wrecked on their coast. The striking contrast it exhibits to the conduct of the inhabitants of the sea coast of many other countries, is highly gratifying to our national feelings.

CANADA. The house of Commons of Upper Canada in their reply to the Governor's Message at the opening of the Session say:—

We will direct our attention to the Laws about to expire, and in a more especial manner, to that regulating the intercourse between this province and the United States of America, with a view to establish the same on a footing consistent with the spirit of the acts which have been recently passed by the Imperial Parliament in regard to the trade of the British Colonies.

SLAVERY IN THE WEST INDIES. The proprietors and others of the district of Tocarigua, Trinidad, held a meeting in October last, by a special summons, to consider the measures brought forward in the British Parliament, intended to affect the condition of the slaves. This meeting gave it as its opinion, that to deprive the master of the power of inflicting corporal punishment on the slaves, would subvert the discipline of every estate in the colony,—that the abolition of Sunday markets would tend in no way to the promotion of religion, the market now answering as an additional inducement to come to town and attend church,—and that marriages which may prove binding as a religious tie, will, if they can be carried into effect, prove equally advantageous to the master and the slave.

A new slave bill has been passed by the legislature of Tobago. It provides that the whipping of slaves by their owners, be restricted to twenty stripes, and that, if exceeding twelve, it be performed in the presence of white, or other free persons. Owners to afford sufficient food and clothing to their slaves, under a penalty. Plantation slaves to be allowed a day in each week, to cultivate their grounds, from the 1st of May to the 1st of December.

MR JEFFERSON.—It is said that when the project of the great canals of New-York began to be seriously agitated, about 12 years ago, Mr Jefferson expressed an opinion that the question was started a century too soon; he has since said, in a letter addressed to a citizen of New-York—"I was a century too late."

NEW TARIFF. A meeting of the Manufacturers of Cotton in Rhode Island has been held in Providence, and a committee, consisting of Messrs. Wm. E. Richmond, Wm. Sprague, George Jackson, Sam'l Greene, Wm. Harris and John Slater, was appointed to prepare a memorial to Congress, to extend to this important branch of Manufactures the protection necessary to its security and progress.

Something, says the National Intelligencer, we believe will be done of some description for our manufacturers at this session of Congress. All that prudent manufacturers have to fear on this head, probably is, that Congress will do too much for them.

REMINISCENCE. During the Revolutionary War WASHINGTON was created a Marshal of France, by Louis 16th, to enable him to commmand the Generals he sent to aid us in our contest. *Cent.*

The Legislature of Georgia have rejected a bill to change the choice of Electors from the Legislature to the people; and a bill is before the Maryland Legislature for changing the choice from *districts* to a General Ticket.

MAIL ROBBERS.—Ward and Emmonheiser, who were concerned last summer in robbing the mail near Baltimore, having been found guilty on one count of their indictment, which embraced the simple charge of robbery, have been sentenced to ten years imprisonment each.

One Thousand volumes of Books, have been sent from N. York, for the Library of the frigate United States, which we understand were paid for by a subscription of the crew.

The steam boat North-Carolina, which was injured in Cape Fear River, has been taken to Wilmington to repair. The damage is now stated to be only about $3000.

The Powder Mill of Messrs Laffin, Loomis & Co. at Lee, Mass. was blown up on the 26th ult. and two men (Brown and Quigley) injured so as to cause their death.

WESTMINSTER ABBEY. The exclusion from every part of Westminster Abbey *without a fee* is complete; that hallowed and venerated portion of it, (Poet's Corner) is now entirely closed from the public, unless each person who solicits to be admitted, pays in the first instance, to the Verger, by order of the Dean, sixpence.

PORTUGAL. Capt. Wilson of the brig Ree, arrived at New York, from Oporto, reports, that when he left that place on the 4th of October, the Constitutionalists had re-appeared in bodies so great that it was expected they would gain the ascendency in that place.

Letters from Lisbon of Oct. 20th are received in New-York, which give hints that important events were expected soon to occur at that place.

ORDINATIONS.

In Lebanon, N. H. on the 6th ult. Rev. Calvin Cutler, over the Congregational Church in that place.—Introductory prayer by Rev. Mr Clayes of Plainfield, N. H.—Sermon by Rev. Dr Tyler, Pres. of Dart. Coll.—Consecrating prayer by Rev. Mr Lyman of Brookfield.—Charge by Rev. Dr Burton of Thetford.—Charge to the people by Rev. Dr Wood of Boscawen.—Right Hand of fellowship by Rev. Mr Wheeler of Windsor.—Concluding prayer by Rev Mr Goddard of Norwich.

In Providence, Rev. Solomon Peck, late tutor of Brown University. Ordaining Clergy, Rev. Messrs. Branch, Ludlow, Hall, Gano, and Pease. Mr P. shortly proceeds for the South.

MARRIED,

In this city, Mr Nehemiah S. Baker to Miss Catherine Winneberger.

Hon. James Gerrish, of New Hampshire, to Miss Elizabeth Medah, of Roxbury.

Mr Thomas Edwards, merchant, to Miss Charlotte Edwards.

On Tuesday evening last, by Rev. Dr Jarvis, Mr Andrew Ritchie, Esq. to Miss Sophia Harrison Otis, daughter of Hon. Harrison G. Otis.

On Wednesday evening last, by Rev Dr Baldwin, Professor Alva Woods, of Columbia College, Washington, to Miss Almira Marshall, daughter of Josiah Marshall of this city.

DIED,

In Washington City, Dec. 1st, Baron FREDERICK GREUHM, Minister from the Prussian government to the United States.

In this city, Mrs Susan, widow of the late Rev. Joshua Huntington, aged 34.

On the 21st ult. at Long Branch, Philadelphia, the Rev. William Christie, in the 74th year of his age.—He was a native of Scotland, and the author of several theological works, particularly a volume of "Discourses on the Divine Unity," which has passed through several editions in England, and is justly valued as being equal in point of systematic arrangement and strength of argument, to any production of a similar kind.

In Wellington, Mrs. Sarah Briggs, aged 102.

Seamstress.

A respectable young woman (who sews very neatly) is desirous of obtaining a situation in a family, as a seamstress, for moderate compensation. She can give the most unexceptionable recommendations, and refers to Mrs Bowers, No. 14 Newbury street. Nov. 28

POETRY.

The following Hymn was sung at the dedication of the Third Church in Hingham, June 1807.

Will God descend in very deed
To temples rais'd by human art?
Or does Jehovah's glory need
The homage of the purest heart?

Behold! the heavens might strive in vain
To bound the space of his abode;
The heaven of heavens cannot contain
The great, the universal God!

Yet, such his boundless love and grace,
That when his people once repair,
With contrite hearts to seek his face,
He condescends to meet them there.

Come, Lord! and enter this thy rest,
And let thy presence fill the place;
Here may thy goodness stand confess'd,
The glories of redeeming grace!

Here may thy Son erect his throne,
(Through whom to thee we have access)
This church delight to call his own,
His people here vouchsafe to bless.

Here with one heart, and soul, and mind,
All free from discord's baneful reign,
In ties of pure affection join'd
May we the bond of peace maintain.

United in one common faith,
One common hope directs our eyes
From this thy temple, here on earth,
To that, our home, beyond the skies.

O Thou! who wast our fathers' God,
The pilgrim's guide, and constant friend,
Be thou our Shepherd, thou our Lord,
Guard this thy flock, till time shall end.

TO MY INFANT.

From a volume of poems, by Mr. C. Neale.

I'll teach thee, as thou grow'st, to look,
With a fond eye, on Nature's book;
And there, my little one, thou'lt see
How many things that image thee!

Thou'lt see the blink of morning's eye
Upon a gray and cloudless sky,
And think, with smiles, that genial ray
Shall light a blue and cheery day.

Thou'lt see, my babe, and scarcely see
The first light green of forward tree,
And think, the birds shall build and sing,
Within its leafy covering.

Thou'lt see the moon a very thread,
And think thee how its horns will spread,
Till thou shalt spend one happy night
Beneath its full and quiet light.

Thou'lt see the first bud of the rose
Its first small streak of red disclose,
And think, how sweet the air will be,
All day, all night, around that tree.

Aye, little one; and such art thou!
I look upon thy peaceful brow,
Thy gentle eyes that roll the while,
Thy lips they have not learned to smile,
And, as I look, I seem to see
Not that which is, but what shall be;
And all my hopes are on the wing,
As busy as the bees in spring,
I see thy sun at highest noon,
I see thy full bright harvest-moon,
Thy tree, in majesty of shade,
Thy rose in thousand blooms array'd.

But shall we wait the evening, dear?
And shall we wait the closing year?
When I am gone, thou still shalt see
How many things that image thee!
Alas! my child, the sun goes down,
And April's green hath turn'd to brown,
The moon has waned, the flowers decay,
The year hath bloom'd, and died away.

Ev'n so; and so our hopes go by,
And life is nought but memory,
And time fleets on, and age must trace
His wrinkles e'en upon that face,
And turn thy few thin hairs to white,
And do dishonor to thy sight,
And thou shalt rest thy weary head,
Thy dress a shroud, the grave thy bed!

By a Cashmerian Indian.

When shall we three meet again?
When shall we three meet again?
Oft shall glimmering hope expire,
Oft shall wearied love retire;
Oft shall death and sorrow reign,
Ere we three shall meet again.

Though in distant lands we sigh,
Parch'd beneath a hostile sky,
Though the deep between us rolls,
Friendship shall unite our souls;
Still in fancy's rich domain,
Oft shall we three meet again.

When around the youthful pine,
Moss shall creep and ivy twine,
When our burnish'd locks are grey,
Thinn'd by many a toil-spent day,
May this long-lov'd bow'r remain,
Here may we three meet again.

When the dreams of life are fled,
When its wasted lamps are dead,
When in cold oblivion's shade,
Beauty, power, and fame are laid,
Where immortal spirits reign,
There shall we three meet again.

MISCELLANY.

The following account of a marriage ceremony among the Jews, which took place at Cairo in March last, is from the journal of Mr Wolff.

The men assembled in a large apartment, and the women in an upper gallery. Six rabbies rose at once, exclaiming "blessed are those who dwell in thy house, they shall still praise thee!" the company immediately responded, "blessed is the people, whose God is the Lord," and they turned their faces towards Jerusalem, reciting a prayer called the eighteen blessings of the name of Jehovah. The nuptial torch (a large wax candle dividing itself into 9 branches) was then lighted, and carried to the gallery occupied by the ladies, where the bride was—the bridegroom still remaining among the gentlemen.—Shouts and screams of old women, usual on these occasions, were heard. The bride was then conducted down stairs, completely veiled, led by two or three women. The bridegroom took his place by her side. The rabbies exclaimed first, and all the people after them, "My heart is inditing a good matter, I speak of the things which I have made touching the king; My tongue is a pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips, therefore God hath blessed thee for ever!" One of the rabbies took in his hand a cup of wine, and said. "Blessed art thou, O Lord our God, King of the world." To which the people responded. Another rabbi took a ring and put it on the finger of the gentleman, and then of the lady, and then gave it to the gentleman, and he put it on the finger of his bride, where it remained, and the bridegroom said, "Verily, thou art espoused to me by this ring, according to the law of Moses and of Israel." A large camel's hair shawl, called Talis, was then thrown on the heads of the couple, and the rabbi gave them wine twice to drink, and said, "Bleessed art thou, O Lord our God, King of the world." To which the people again responded. After this was over, both the bridegroom and bride tasted the cup of wine, and the rabbi said "Praise the Lord, for his mercy endureth for ever! joy shall increase in Israel, and sorrow shall flee away; and it shall be for a good sign." The nuptial torch was extinguished and immediately lighted again, and the bride was re-conducted to her chamber, with the sound of cymbals, and other instruments of music.

GROTIUS.

The following elegant character of Grotius is from "A Discourse on the Law of Nature and Nations; introductory to a course of lectures on that science," by Sir James Mackintosh published in the year 1800.

So great is the uncertainty of posthumous reputation, and so liable is the fame of even the greatest men to be obscured by those new fashions of thinking and writing, which succeed each other so rapidly among polished nations, that Grotius, who filled so large a space in the eye of his contemporaries, is now perhaps known to some of my readers only by name.—Yet if we fully estimate both his endowments and his virtue, we may justly consider him as one of the most memorable men who have done honor to modern times. He combined the discharge of the most important duties of active and public life with the attainment of that extent and various learning which is generally the portion only of the recluse student. He was distinguished as an advocate and a magistrate, and he composed the most valuable works of the law of his own country; he was almost equally celebrated as an historian, an orator, a poet, and a divine; a disinterested statesman, a philosophical lawyer, a patriot, who united moderation with firmness, and a theologian, who was taught candour by his learning. With singular merit and singular felicity he preserved a life so blameless that in times of the most furious civil and religious faction, the sagacity of fierce and acute adversaries was vainly exerted to discover a stain upon his character: It was his fate to be exposed to the severest tests of human virtue; but such was the happy temperature of his mind that he was too firm to be subdued by adversity, and too mild and honest to be provoked to violence and injustice. Amidst all the hard trials and galling vexations of a turbulent political life, he never once deserted his friends when they were unfortunate, not insulted his enemies when they were weak. Unmerited exile did not damp his patriotism; the bitterness of controversy did not extinguish his charity. He was just, even to his persecutors, and faithful to his ungrateful country."

ORIENTAL LITERATURE.

Mr Demanne and Mr Gaultier, Secretary adjunct in the School of Oriental Languages, have just made a discovery which will have very great influence on the civilization of the East. At a late sitting of the Academy of Sciences and Belles Lettres, these gentlemen presented the result of a process, by means of which they have succeeded in imitating Oriental manuscripts, so as to deceive the most experienced eye. They have obtained certificates, signed by several professors and learned Orientalists, which can testify the importance of their invention to the study of languages, and to the progress of knowledge in the Levant. They have just published a prospectus, in which they announce the select works of Shah, the most ingenious of the Persian Poets.

God is the fountain from which all the streams of goodness flow; the centre from which all the rays of blessedness diverge. All our actions are, therefore, only good, as they have a referance to Him; the streams must revert back to the fountain, the rays must converge again to their centre.

Where there is uniformity and consistency in the whole character, there will be little *relief* in an individual action.

DRUNKENNESS.

Take especial care that you delight not in wine, for there never was any man that came to honour or preferment that loved it; for it transplanteth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, brings a man's stomach to an artificial heat, deformeth the face, rotteth the teeth;—and, to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men—hated in thy servants, in thyself, and companions—for it is a bewitching and infectious vice; and, remember my words, that it were better for a man to be subject to any vice than to this; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness; for the longer it possesses a man the more will he delight in it, and the older he groweth, the more he shall be subject to it; for it dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut. Take heed, therefore, that such a careless canker pass not thy youth, nor such a beastly affection thy old age; for then shall all thy life be but as the life of a beast, and after thy death thou shalt only leave a shameful infamy to thy posterity, who shall study to forget that such an one was their father.—Anacharsis saith, "the first draught serveth for health, the second for pleasure, the third for shame, and the fourth for madness;" but in youth there is not so much as one draught permitted, for it putteth fire to fire, and wasteth the natural heat. And therefore, except thou desire to hasten thine end, take this for a general rule, that thou never add any artificial heat to thy body, by wine or spice, until thou find that time hath decayed thy natural heat; and the sooner thou beginnest to help Nature, the sooner she will forsake thee, and trust altogether to art. *Sir Walter Raleigh.*

INTEMPERANCE.

At the late fall term of the Superior Court for Stokes county, N. C. the Grand Jury found true bills of indictment against *nine* persons, for habitual drunkenness! This looks like "taking a bull by the horns." Various have been the speculative plans of individual moralists, and philantrophic associations, to break the power of that great mother of vice and immortality, drunkenness, and to bring back her deluded votaries to a proper sense of their condition as rational beings and moral agents; but no one measure we have yet heard of, seems so well calculated to arrest the spread of this besetting moral evil of our country, as the plan hit upon in Stokes County. The Grand Jurors of Stokes deserve to be held in perpetual remembrance by their fellow-citizens, for this act of independence, of fearless integrity, and faithful discharge of their duty. They have set a noble example to *other* counties. If neither tears nor entreaties, threats nor persuasive language will do, let the proper authority try "what virtue there is in the LAW!" *West Carolinian.*

PRINTING.

Great rejoicing and a splendid festival witnessed the return of the 4th Centennial Anniversary of the *Invention of Printing*, at Haarlem in Holland, on the 10th and 11th of July last. To Laurens Koster of that city, the honour of the invention has been given.

"Four hundred years have elapsed since he sent the product of his genius to the world—and in that period what has it not effected? It has blunted the edge of persecution's sword—laid open to man his own heart—struck the sceptre from the hard hand of tyranny—and awakened from its inglorious slumber a spirit of knowledge—cultivation—liberty. It has gone forth like an angel, scattering blessings in its path—solacing the wounded mind, and silently pointing out the triumphs of mortality and the truths of revelation to the gaze of those whom the want of precept or good example had debased, whom ignorance had made sceptical. Yet of him whose imagination conceived and whose perseverance executed those wonder-working characters—those speaking miracles, the world has been a niggard in its praise, and slow in its approval—whilst her trumpet-tongue has often exalted some privileged slayer of his fellow man—some daring advocate of power, whose renown is purchased with the blood, and groans, and tears of thousands, to the very heaven of fame. *Haarlem pap.*

CHURCH MUSIC.

Every approach to lightness or frivolity in sacred music should be most scrupulously avoided. It is altogether improper, and unworthy the solemnity of the occasion; it is, indeed, incompatible with the emotions which every devout mind will experience when engaged in the most solemn of all human employments, and cannot fail to lower the feelings and sentiments which this part of worship is intended to inspire. "Great care," says Bishop Horne, speaking of church music, "should be taken to keep the style of it chaste and pure, suitable to holy places, and divine subjects."—"Religious music," says Collier, must be moving, but noble withal; grave, solemn, and seraphic; fit for a martyr to play, and an angel to hear."

Newspapers. After inquiring (says Chalmers, in his "Life of Reddiman") in various countries for the origin of newspapers, I had the satisfaction to find what I sought for in England—It may gratify our national pride to be told, that mankind are indebted to the wisdom of Elizabeth and the prudence of Burleigh for the first newspaper.

As it is the habitual frame, and predominating disposition, which are the true measure of virtue, incidental good actions are no certain criterion of the state of the heart; for who is there who does not occasionally do them?

Thoughts on Baptism.

JUST published, by Cummings, Hilliard, & Co. Dr Abbot's "Seasonable Thoughts on Baptism. A discourse delivered at Beverly, February 1812. *Fourth edition.*

To the Public.—The first of these discourses having been published at a distance from the author, and only one proof sheet having been sent to him, many errors escaped from the press in the first edition. He has been informed that a second and third edition have been printed, probably more imperfect than the first. He hopes that the present will be found correct.

As the first sermon, unexpectedly to the author, has been extensively cirulated in former editions, and by its simplicity and brevity may be useful where more laboured works would not be read; a few hundreds of it may be had, stitched by itself, by such as may not desire the last.

In regard to the last discourse, the subject of which has lain with apainful weight on his mind for several years, he would observe that an urgent sense of duty alone has induced him to comply with the wish of his people to publish it. He dislikes to appear in a controversial attitude, and he never will but from *a conviction of duty.* A lamentable apostacy from the scripture principle of baptism, he conceives, is taking place in the denial of the ordinance to all, *except to those who come to the Lord's table and to their children.* A considerable number of societies have already departed from the general usage of their fathers, who *baptize the children of all baptized persons, not scandalous*; a usage demonstrably founded on divine authority, as I think will appear, and agreeing with the practice of the apostles, and of the church in all ages, and with the practice at the present day of the Latin, Greek, and English churches, and the churches generally throughout christendom. The exceptions, is believed, are chiefly in our own country.

It is worthy of record, that the clergyman who first introduced the *new practice* in this neighbourhood, in his old age and on his death bed, when he had seen the effects of it, lamented to Dr Forbes, then in Gloucester, what he had done when a young and zealous man, remarking that his society was almost without baptism, and that both ordinances had fallen into neglect.

There are aged, practical and reflecting men, who are most anxious on this subject. The late Dr Osgood, of Medford, expresses his anxiety in regard to the neglect of infant baptism, observing in his emphatical manner, to a neighbouring minister, "that he would cheerfully go from house to house with the sacramental bason to baptize neglectful families, and would refuse none who would say—*I believe that Jesus is the Christ.*

Nov. 7.

Dr Lathrop.

JUST published and for sale at this office, at the several bookstores, and at Cambridge:

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition,—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons.

Moral and Religious Tracts.

THE interesting moral and religious Tracts printed by the Trustees of the Publishing Fund, are for sale at the office of the Christian Register, the place of general deposit, No. 4, Spear's Buildings, Congress-street; and also at the Bookstores where they have usually been found. The Tracts on hand are the following;—

Abstract of Sacred History, being the *first part* of the Geneva Catechism 8 cents.

Questions and Answers upon the Truths of the *Christian Religion*, being the *second part*, of the Geneva Catechism 8 cents.

Duties of Children, a Sermon, delivered on Lord's Day, April 12, 1807, to the Religious Society in Federal-street, Boston, by Rev. Dr. Channing. Fifth edition 3 cents.

Edmund and Margaret, or Sobriety and Faithfulness rewarded 8 cents.

The Lottery Ticket, an American Tale 8 cents.

The Authentic History of Isaac Jenkins, &c. by Thomas Beddoes, M. D. 6 cents.

The Advantages of Drunkenness—3 cents.

Account of Thomas Dormer, with hints on Early Rising—3 cents.

The Life of Eleanor Moreland, in a Letter to her Neice—8 cents.

James Talbot—6 cents.

A new and interesting Tract is just published as above, price 10 cents, entitled "*The Brothers*, or Consequences, a story of what happens every day; with an account of *Savings Banks.*"

N. B. Applications for the Tracts of the Publishing Fund, by those who wish to become Agents, may be made to David Reed, general Agent, No. 4, Spear's Buildings, Congress-street.

Religious Tracts.

FOR sale at the office of the Christian Register, the following valuable religious Tracts:

OBJECTIONS to Unitarian Christianity considered, second edition. 3 cts. single, 31 cts. per doz. $2 per hund.

EXTRACTS from the writings of Dr Watts, relating to the Trinity, and in favour of Christian Candour and Religious Inquiry. 2 dolls. per hundred.

REMARKS addressed to the conscientious of all denominations on the subject of praying for one another. 2 dolls. per hundred.

ESSAY on the Nature and Discipline of a Christian church. By Richard Wright. 2 dolls. per hundred.

REMARKS on the Miraculous character of our Lord, By a Berean Layman. 12 1-2 cents.

Rev. Dr LOWELL'S sermon at the ordination of Rev. R. M. Hodges 12 1-2 cents.

THREE Important Questions Answered, relative to the Christian Name, Character, and Hopes, by Rev. H. Ware, third edition.

Pew Wanted.

WANTED to hire, a Pew in the Rev. DR CHANNING'S church; one in the Gallery would be preferred. Inquire at the counting room of the Christian Register. Nov. 28.

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